LUTHERAN MEN

PACIFIC LUTHERAN THEOLOGICAL SEMINARY THE LIBRARY

ULCA Brotherhood Executive Committee Meets in Pittsburgh
(See page 17)

Volume 38
No. 9

September
1957

Subscription
$1.50 a year

Pro Deo et Patria Award

Star Scout Edward A. Trenck (center), son of Mr. and Mrs. Emil Trenck, (left), 77 Windsor Road, Port Chester, New York, is shown receiv the Pro Deo et Patria Award.

The presentation was made at a regular morning service in St. Pa Lutheran Church, Byram, Conn.

Shown with Edward and his parents are the Rev. Luther T. Freim pastor of St. Paul's, and Scoutmaster Leroy Connolly.

For his special project, Edward made a display of the ULCA colle including a map of the United States, location of each college, courses, tui fees, degrees offered, miles from Byram, and a catalogue of each. The pro is available for the use of the church members, particularly the young peo and is displayed in the parish house.

The first scout of St. Paul's to receive the Pro Deo et Patria Aw Edward is the senior patrol leader of Troop 1, Greenwich Council, sponsc by the Brotherhood.

LUTHERAN MEN

JOSEPH B. MOHR, Editor, 3701 Avenue I, Brooklyn 10, N. Y.
SEND HERE ALL NEWS, ARTICLES, AND STORIES FOR PUBLICATION.

HOWARD L. LOGAN, Executive Secretary, 231 Madison Ave., New York 16, N. Y.
SEND HERE ALL SUBSCRIPTIONS, CHANGES OF ADDRESS, CORRESPONDENCE REGARI THE BROTHERHOOD ORGANIZATION AND INQUIRIES REGARDING ADVERTISING.

JOHN M. MANGUM, Editor Monthly Topics, 1228 Spruce Street, Philadelphia 7, Pa.

STAFF WRITERS: George A. Eichler, Earl S. Rudisill.

Published monthly at Bethlehem, Pennsylvania, by The Brotherhood of The United Luth Church in America. Entered as second class matter April 30, 1923, at the Post Office at I lehem, Pa., under the Act of March 3, 1879. Acceptance for mailing at special rate of pos provided for in Section 1103, Act of October 3, 1917, authorized April 30, 1923.

Printed in the United States

Subscription . . . $1.50 a year

Christian Looks at Labor Ethics

T. C. KAMMHOLZ

ONE COULD HARDLY BE ACCUSED cynicism, I suppose, if one were to serve that Christian ethics has not, to this point in the course of our ial progress, been the dominant aracteristic of our industrial so- ty. Indeed, it would not be unfair say that less than 50 years ago the le of conduct in American indus- , insofar as labor relations are con- ned, was all but indistinguishable m the law of the jungle.

Before the passage of the original ional Labor Relations Act—or gner Act as it is sometimes called 1 years ago, workmen who de- d to form a union had no protec- under the law. If the employer opposed to unions, he was free fire on the spot any man who ed a union or tried to persuade rs to join. During this era the lity of our labor relations, gen- y, was probably at its lowest ebb. re was a constant struggle between n-minded workers on the one l, and management on the other, the simple issue of the em- ees' right to organize. There were even battles, literally bloody battles, in various areas over this issue.

The Wagner Act brought an end to this phase of our industrial "jungle law." That statute provided protection for workers who wished to organize. The statute was not designed to interfere with the employer's ordinary right to hire and fire on the basis of a worker's competence. Its basic purpose was simply to protect the employees' right to organize by making it unlawful for an employer to fire a man because he joined a union or supported it by soliciting others to join. A further purpose of the statute was to protect the employees' right to bargain. That is, once a majority of the employees had chosen a union to represent them, it was declared unlawful for the employer to refuse to bargain with the union as the employees' exclusive representative.

Kammholz is general counsel for the nal Labor Relations Board, Washington, , and an active Lutheran layman.

s article was reprinted from **Frontiers,** he kind permission of the publishers, the ran Student Association of America.

Contents

Pittsburgh Convention Reservations ... 6
First Lutheran Pastor ... 8
Topic ... 11
Scouting in the ULCA ... 14
Report on Scouting ... 15
News from Headquarters ... 17
Proposed Constitution ... 21

The Wagner Act was not long in achieving its aim. Under its protection, union membership among American workers increased from less than 3,000,000 in 1933, shortly before the Act became law, to more than 10,000,000 in 1941. Thus, in only eight years, a very substantial step had been taken toward undoing the age-old imbalance between the all but helpless individual employee and the corporate employer insofar as their respective bargaining power was concerned. (Perhaps we should note here that present union membership is estimated to be some 18,000,000.)

In some respects, however, the narrow purpose of the Wagner Act—to correct this imbalance—resulted in creating new problems which themselves called for some kind of correction. That is, many unions, under the protection of the federal law, rose from loosely-knit associations whose principal energies were devoted to a struggle merely to survive, to become highly efficient organizations of great economic strength supported by literally millions of workers. Again, I suggest that it is neither defeatist nor cynical to observe that, when this happened, the managers of the unions were no less restrained in embracing the Golden Rule, that one should "do unto others as you would have them do unto you," than the managers of industry had been in the hard days before the Wagner Act. Indeed, with the new size and power of the unions, instances appeared in which the old familiar shoe very neatly fit the other foot, and individual employers not infrequently found that they were no match for big unionism.

What Taft-Hartley Did

The result was that a new bala ing of competing interests was ne ed, and Congress supplied a new ance in the Taft-Hartley Ame ment to the Wagner Act. The law imposed a few "Golden Ru considerations upon the unions as the old law had done with spect to employers. For insta under the Taft-Hartley law, not employers, but also unions were strained from coercing employee join or not to join a union; not employers, but also upnions were quired to bargain in good faith; unions were restrained from en ing in certain secondary boycott p tices, that is, from engaging in st or picket line activity at the plan an employer with whom they ha legitimate labor dispute. Finally, closed shop, under which a man required to join the union befor could be hired, was forbidden.

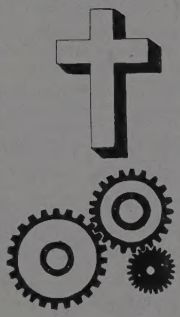
All this helped to bring the un within the confines of an orderly of conduct reasonably related to which the statute imposed upon ployers. But one need not underst the processes of the law to know it takes more than legislation to gender morality. This is as tru the field of labor relations as it the area of criminal behavior.

It would be fruitless, therefor look for a higher degree of Chris ethics in the field of labor relat than we find in our social life, ness life, political life, or any sector of human endeavor. At same time, there is no reason wh should not expect the leaders in industrial society to conduct thei fairs on a moral plane as high as found elsewhere. Today the "ju

v" era is gone, if not forgotten. day the law affords substantial pro- tions to both sides in the labor- nagement picture. And both sides, lay, have been brought to positions such power that the accompany- obligation of moral responsibility inescapable. The modern look is igger business" and "bigger un- s," and never in our history has it n more important that both sides serve the Biblical injunction: "... *th all thy getting get understand-*" (Prov. 4:7). If we are to have ruly Christian morality in our in- strial society, each side must pur- with constant vigor its effort to lerstand the position and problems the other, and each must ever bear mind the interest of the individual ployee and the general public.

The latter interests, particularly t of the individual employee, were netimes overlooked during both pre-Wagner Act period and that ch followed. Under the require- nts of the more even-handed Taft- rtley amendments, however, la- and management have been made re conscious of the individual, and position seems to be more fairly tected now than it has been in past.

On the encouraging side is the fact both labor and management now ear to be dealing with each other the basis of a greater mutual re- ct and responsibility than for- ly. One sign of this new maturity abor relations is the increased in- nce of the long-term contract. etofore the one-year contract was common rule, with the result that nagement could look forward to demands and an unsettled rela- ship as an annual occurrence.



Now, however, orderly responsible bargaining will quite frequently produce a two-year or three-year contract, with the inevitable accompaniment of increased stability of the whole labor-management relationship. "Big management," of course, has been accustomed to handling large affairs with a sense of responsibility for a much greater time than have the relatively young "big unions." It is particularly encouraging, therefore, to note the following statesmanlike observation which A. J. Hays, president of the International Association of Machinists, made at the Industrial Relations Institute held at the University of Wisconsin in July, 1955:

> We of organized labor are opposed to the unrestrained power and the abuse of that power and influence by industry and business. We fought long and hard against the consequences of such abuse of power and influence. . . . We fought against the sweatshop, child labor, the company town, unsafe and unhealthy work places, unemployment and all its dire effects, industrial disease, torn and maimed bodies, all of the disadvantages of being uneducated; the unnecessary suffering and sickness and disease and the mental anguish of insecurity. We fought against living in the gutter of our society.
>
> We were then, and we are now, opposed to the abuse of power, influence or position on the part of industry, on the part of business, on the part of labor, and on the

part of any other segment of our society. And, if you please, on the part of government. . . . We sincerely believe that whatever is good for our country is good for us and that whatever is bad for our country is bad for us.

I have no doubt but that the sense of this statement would be subscribed to today by many of the leaders of management and labor alike. To the extent that they would do so, they would reflect the new maturity in labor relations in our industrial society. And for this growing sense of responsibility and restraint on both sides of the labor-management scene we owe not a little, I believe, to the balancing influence of our federal laws on the subject.

It has been said that no one kn whether Christianity will work the world, because the world never really tried it. Similarly, might have been said not many ye ago that no one knew whether dealing and good faith bargain between management and la would work, because almost no really tried it. This could not be s today. We may be some dista from the ideal state in which Ch tian ethics would invariably prev but I believe all the evidence indic that we are headed in the ri direction.

PITTSBURGH CONVENTION
BANQUET RESERVATION
THE BROTHERHOOD, U. L. C. A.

BANQUET COMMITTEE
Pittsburgh Convention Headquarters
Emanuel Lutheran Church
North Fremont Avenue
Bellevue, Pittsburgh 2, Penna.

Please reserve _____ places for me at the Pittsbu Convention Banquet, Saturday evening, October 19, 1957, at $4 per plate. I enclose $_____ to cover this cost. I understo that this price includes all gratuities and automobile parking

☐ Please mail tickets to me.

☐ I will get tickets at Registration Desk.

This Card, together with your check or money order for the full amount, must be in the hands of the Banquet Committee at above address not later than October 10, 1957, to guarantee a place at the Brotherhood Convention Banquet.

Name_____

Street_____

City_____State_____

HOTEL AND HOUSING INFORMATION

PITTSBURGH CONVENTION, THE BROTHERHOOD, ULCA

October 17, 18, 19

SEND YOUR RESERVATION TO: Convention Committee
manuel Lutheran Church, 94 S. Fremont Ave., Bellevue, Pittsburgh 2, Pa.
heck one desired:

HOTELS

Name	*Single*	*Double*	*Twins*
ie Penn-Sheraton Hotel Convention Hotel)	( ) $8.00-$11.00	( ) $12.50-$14.00	( ) $13.50-$19.50
ie Sherwyn Hotel blocks from Convention Church)	( ) $6.00-$10.50	( ) $ 9.00-$13.00	( ) $11.75-$14.00
ie Roosevelt Hotel blocks from Convention Church)	( ) $6.25-$ 9.25	( ) $ 9.50-$12.50	( ) $12.00-$13.00
e Pittsburgher Hotel blocks from Convention Church)	( ) $6.75-$ 8.00	( ) $ 7.75-$10.00	( ) $11.00-$12.00

(24 hour parking—$2.00-$2.80)

MOTEL

nley's Motel ( ) $4.00-$10.00 ( ) $ 8.00-$10.00 ( ) $11.00
oute 22—12 miles east of Pgh. via Parkway—Parking Free- Bath, Phone & T. V.)

NO PRIVATE HOUSING WILL BE AVAILABLE

PORTANT—All requests for hotel reservations must be in our hands by October 1, 1957

---

tel and Housing Committee,
S. Fremont Ave.,
levue, Pgh. 2, Pa.

ase reserve the following space—Single—Double—Twin for me at the

.....Hotel, Motel at $.....per night.

hall want this space:

A.M.
m .....P.M. To .....A M.
P.M.

ill arrive by: ( ) Train ( ) Auto ( ) Plane ( ) Bus.

proximate time of arrival .....A.M.-P.M.

ne .....

et Address .....

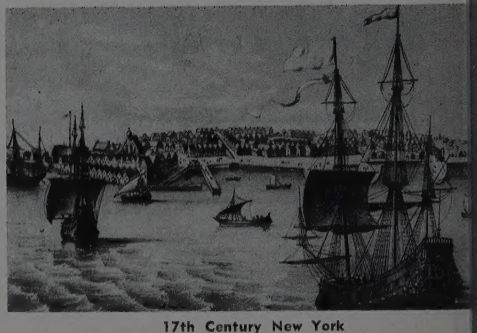
.....State .....

m a: ( ) Visitor ( ) Delegate

First Lutheran Pastor In New York

by

PHARES G. BEER



17th Century New York

This year marks the 300th anniversary of the arrival in this count of the Rev. Johannes Ernestus Gutwasser, the first Lutheran past in New York.

Part Two

The authorities in Holland, realizing that such harsh measures would prove hurtful to their business interests, in an order dated June 14, 1656, rebuked Stuyvesant for his high-handed procedure in these words quoted from "Documents Relating to the State of New York," volume XIV; page 351: "We would have been better pleased if you had not published the placat against the Lutherans, a copy of which you sent us, and committed them to prison, for it has always been our intention to treat them quietly and leniently. Hereafter you will therefore not publish such or similar placats without our knowledge but you must pass it over quietly and let them have free religious exercises in their houses."

The determined Stuyvesant refused to obey this order and on October 24 the Lutherans presented an appeal which Stuyvesant referred to the council at New Amsterdam, asking that their services be not interfe with and that by next summer t hoped to have a regular pastor. T words of this appeal as given O'Callahan's *History of New Neth land,* volume II, page 320, are: "W the united members of the Unalte Augsburg Confession, here in N Netherland, show, with all due rev ence, how that we have been obedi to your honor's prohibitions and p lished placards, unwilling to col together in any place to worship God with reading and singing, though we solicited our friends our Fatherland to obtain this pr lege, who, as our solicitors, exer themselves on our behalf, by noble directors of the West In Company, our patrons. When, a their letters to us, containing th entreaties, they obtained that, t resolved unanimously and conclu that the doctrine of the Unalte Augsburg Confession might be erated in the West Indies and N

therland, being under their direc-
n, as is the practice in our Father-
id, under its excellent government.
nerefore we address ourselves to
ur honor, willing to acknowledge
ur honor, as dutiful and obedient
vants, with prayer that you will
t any longer interrupt our religious
ercises, which we, under God's
ssing, are wishing to make with
ading and singing, till, as we hope
d expect, under God's aid, next
ing, a qualified person shall ar-
e from our Fatherland to instruct
and take care of our souls."

Upon the presentation of this ap-
al the council of New Amsterdam
olved to transmit it to the directors
the West India Company at Am-
rdam and that meanwhile "the laws
l be enforced against conventicles
d public meetings of any but those
onging to the Reformed Dutch
urch."

By April 3, 1657, the Lutheran
nsistory in Amsterdam called a
rman student recommended to it
Senior Paulus Schrock, for the
ngregations at New Amsterdam
ew York) and Beverswycke (Al-
ny). On April 10 the student was
amined and ordained.

It will be 300 years ago on June 6
t this newly ordained German pas-
, Johannes Ernestus Gutwasser, ar-
ed on Manhattan to become the
stor of the Dutch Lutherans in
at is now New York and Albany.
arrived on the ship "Mill" and
s received with great rejoicing by
Dutch Lutherans of New Amster-
n.

Great was the fury of the Reformed
stors upon Gutwasser's arrival and
nement the clamor for his im-
diate return. In the *Documentary History of New York*, volume III, beginning at page 103, there is an interesting letter from the Reformed pastors of New Amsterdam, Magapolensis and Drisius, dated August 5, 1657, in which they say: "We went to the Director-General, who summoned Gutwasser, and found that he had as credentials only a letter from a Lutheran consistory in Europe to the Lutheran Church in New Amsterdam. The governor ordered him not to preach, even in a private house. The pastors lament, 'We already have the snake in our bosom,' and urge Stuyvesant to open the consistory's letter, which, oddly enough, he refused to do, but consented to the ministers' demand that Gutwasser be sent back in the ship that brought him.

The reception accorded by the civil and ecclesiastical authorities to Gutwasser, coming into this vast wilderness on the sole peaceful mission of dispensing the Gospel of Christ to humble souls whose call had gone beyond the sea, was infamous and inhuman, even for that day, and without the shadow of an excuse. It is strange that every school history narrates on the wrongs endured by the Quakers and Baptists in Massachusetts at about this same time, but no reference is made to the more cruel, unrelenting and utterly indefensible persecutions inflicted upon the Lutherans on the Hudson. This situation in history may in a measure be accounted for by the quiet patience with which, according to the spirit of Christianity, the Lutherans on the Hudson bore their sufferings, seeking redress with the general government rather than resorting to reckless agitation or revolution.

So great and persistent was the fury of the Director-General and the Reformed pastors that he was put on the limits of the city and ultimately compelled to embark for Europe. Though maligned, persecuted and insulted, Pastor Gutwasser did not suffer himself to be intimidated, and began to preach. He preached until the council of New Amsterdam cited him to personally appear before them and ordered him to quit preaching and to leave the province. After this his activities were so closely guarded that he could no longer preach.

The return of Gutwasser on the "Mill" was prevented by his illness. It was decided on April 10, 1658, that he must "quit the province and return to Holland" as soon as he was able. The entry in the summary of the manuscripts at Albany reads: "1658, May 20th, Lutheran minister and some bad women sent back to Holland." It is probable that Pastor Gutwasser did not actually leave on May 20, 1658, as according to a later record of the New Amsterdam council, it is stated: "1658 November 11th, Rev. J. E. Gutwasser, Lutheran minister, to remain in New Amsterdam until otherwise directed."

Gutwasser's mission was not fruitless. Though not allowed to conduct any public services, the presence of a pastor for more than a year among this distressed and desolate flock of Lutherans, must in various ways have proved a blessing to them. It is doubtful, as he was not allowed to exercise his calling, whether he could even baptize their children, as the law required the presentation of the children by their parents and sponsors in the Reformed Church, and he was closely watched with the suspicion and fear bred by bigotry, yet could not be prevented from visi the people in their homes, hol domestic worship with them and personal ministrations offering t the counsels and consolations of Gospel. He also instructed the dren of the Lutheran parents in ther's catechism, certain pray reading, writing and less of a metic, for this was the common tom of colonial pastors in isol sections of the country at that t Even for this assistance the heart the Lutherans in New Amster would feel unutterably grateful.

That the persecution of the therans by the Reformed was w in scope than the director-gen Peter Stuyvesant, and the New sterdam council is evident from verdict of the West India Comp at Amsterdam after the return Johannes Ernestus Gutwasser: "" you have sent back here the Luth preacher is not contrary to, rather in accordance with, our g intentions."

Most American school historie sert that the Pilgrims left Hol for fear of their children beco Dutch while the facts are that feared the canons of the Syno Dort, which met from Novembe 1618, to May 9, 1619, and whic lentlessly suppressed and persec Arminians, Lutherans, Mennon Catholics and other dissenters as a result of which John Von C Barneveldt was beheaded and world renowned lawyer Hugo Gr was sentenced to life imprison at this time. The Pilgrims were senters who harbored Arminianis their fellowship and therefore fe Dutch persecution. En

The Topic for October

An Inter-Lutheran Topic

Edited by the Rev. John Mangum
1228 Spruce St., Philadelphia, Pa.

Is the Layman Lost in a Sea of Theologians?

BY CONRAD BERGENDOFF

Occasionally I meet a man who alls himself religious but who thinks is unnecessary to belong to a hurch. "Oh, the church is all right," e says, "but as long as I believe in God and live a decent life, nothing nore is necessary."

Only slightly more enlightened is ne man who does belong to the nurch but who has joined because is the right and respectable thing do. This fellow may attend regurly and contribute what he thinks a fair amount because he feels that nurch activity is the demand God aces on his life.

Neither of these two men has a ry clear notion of the reason for nurch membership or for the Chrisn religion. Both of them would obably agree with the person who ys, "It doesn't matter what an indidual believes. It's how he lives that unts." They are typical of a large mber of men whose thinking is gue about Christian doctrine and e meaning of a Christian life. They viously have not come to grips

Who Is Jesus?

with what God has revealed himself to be like. They have not recognized that, for the Christian, what a man thinks and hopes and does must be determined by what kind of god God is.

Jesus' questions, "Who do men say that I am?" and, "Who do you say I am?" are central in Christianity. The answers which the disciples arrived at became the beginning of the Christian church. In Christ men found the answers to the deepest of all questions: Who is God? What does God have to do with men? What is life? What shall we do to save ourselves from despair and defeat? Can man find victory?

It should not be necessary to stress

Author

Dr. Conrad Bergendoff is president of Augustana College, Rock Island, Ill.

that Christianity centers on a man's relationship to Christ. But all through the ages there has been a temptation to change Christianity from fellowship with Christ into a political system, or a social system, or even an economic system. Men have wanted to use Christ for their own purposes instead of letting him determine their destiny.

In the Middle Ages influential leaders tried to build a great institution which could control kings and emperors. Popes thought of themselves as lieutenants of Christ on earth. They ruled in his place. In modern times rulers have tried to make the church an agency of the state. They have tried to keep men in obedience to a system which Christ was supposed to approve.

It is easy, therefore, to get the idea that if we conform to what prevailing powers ask of us, we are good Christians. If we are well behaving citizens in a country with Christian traditions, then we are Christians. Or if we pay our church dues and help support a church organization, we are fine Christians.

To the Leader

Suggestions to the leader will be found near the end of the topic.

Topic Aims

1. To guide the men to an understanding of the Christian life as a dynamic relationship between God and the individual.
2. To lead the men to an appreciation of the teachings of the church as descriptions of dynamic situations that can guide them in their own spiritual growth.
3. To encourage the men to describe their own relationship with God in their own words.

Worship

Hymn
Scripture Lesson: 1 Timithy 6: 3-16
Reading in unison of the Nicene Creed
Prayer, using the words of Ephesians 3: 14-21
Hymn

But this means little if we do no get down to the deeper questions o "Who is Christ? What must I believ and do to be his disciple?" Onl when we have some clarity in thes matters can we really understan what the church means to us and t the life of the world.

Where Is the Answer?

But how shall I know what to be lieve about Christ and his lordship i my daily life? Where shall I go t find the guidance I must have on way that is not very clear?

If we could find among many pe ple and many generations an agre ment on the answers to these que tions it would help us in our ow search. And there is such an agre ment. Countless numbers of peop testify that it is in the writing of th New Testament that they have disco ered the truth and power of Jes Christ. As explorers sometimes tra a river to its source, so we can follo the trail of those who have discove ed the power of Christ to the pla where he is found. This is in th gospels, the epistles, the books of th New, and then of the Old Testamen

There is no substitute for th searching of Christ in the Bib Neither prayer nor fasting, neith good intentions nor good works, n ther traditions nor customs can ta the place of the individual's meeti face to face with Christ in the reve tion of the scriptures.

The history of the Christian chur is full of stories of mistakes where men have substituted something e and called it Christianity. But t truth of Christianity is the indiv ual's encounter with Christ and l submission to the spirit of the c cified and risen Lord. All else is s

ndary, and we build on false foundations if we think we can erect a hurch on good fellowship, kind leeds, wordly wealth, or prestige. The arrow door that leads to the kingdom of God is the pathway that leads ast the cross, through the tomb.

Bunyan, in *Pilgrim's Progress*, pictured the Christian as traveling on a oad of many difficulties to the cross. And as he came to the cross, that a eavy burden which he had been arrying on his back fell off. That urden was, of course, the load of in which bears down on man until hrist takes it away.

The heart of Christian truth is the orgiveness of sins which a man experiences when Christ becomes his ord and Saviour. It is more than forgiveness of sins of the past. It s the fellowship of a Saviour who ives strength to grow away from the ower of sin. It is the introduction f a new purpose of life, a new direcon, and a new source of living. The eart of Christian faith is confidence Christ, commitment to him, obedice to his will.

How the Church Fits In

In the discovery of the power of e gospel and the presence of Christ the Word I find that I am not one. I find myself in a company of lievers who have learned of him in similar way and had a similar exrience.

I may have come to this knowledge Christ through devoted parents o first brought me into contact th the place and the people we call e church. Or it may have been ough friends whom I followed into s fellowship. It is an important t, however, that I was drawn into influence of the church through fellow men.

I am only one of many who have learned to know God through Jesus Christ. Others have found him before, and others before them, and so on back to the time when the disciples were around him and he spoke to them the words of life which we have in the written New Testament.

It is in and through such a fellowship as we call the "congregation" or "church" that the Spirit of the Lord still works. For the gospel has to do with our relationships to our fellowmen, how we deal with those who are a part of our life—our parents, our family, our neighbors, our fellow citizens. Christ wants all of these dealings penetrated by his grace and wisdom.

A Christian's life is affected by the love of Christ so that in our deeds we testify to his lordship in us. He does not forgive us our sins to have us go off in a corner to be by ourselves. He forgives us so that we may try ever anew to live our life—at home, in work, at play—according to his will. "It is no longer I that live, but Christ lives in me," one of his most ardent disciples (Paul) exclaimed.

(continued on page 25)

Topics for 1958

Theme: Live Your Christian Vocation
January: This is Your Vocation
February: The Blocks Welcome the Chips (Scouting Month)
March: Operation Reclamation
April: Is There An Altar in Your House?
May: They Call You Father
June: Why Have a Men's Auxiliary, Anyhow?
July: Evangelists in Business Suits
August: Who Do You Work For?
September: Is Private Property, Private?
October: Here I Stand, Too
November: They Stand Under Oppression
December: Wise Men, 1958 Style

Scouting in the ULCA

By Dr. George A. Eichler

320 E. 20th St., Northampton, Pa.

Valley Forge Jamboree

Valley Forge, Pennsylvania, one of the most historic shrines in America, was the scene of the fourth national Boy Scout Jamboree this summer. A total of 53,000 scouts came from every state in the union and from 20 foreign countries to live and associate with brother scouts. Trains, busses, and all manner of other vehicles converged on Valley Forge from all points of the compass.

The jamboree was a gigantic adventure in human understanding. Its significance is beyond comprehension at this time. The scouts made a determined effort to meet each other. They surely did not stay in their own areas. For how could they find favorable opportunities to swap if they did not move around? And swap they did. We wonder if there are some horned toads in Europe and Asia by this time.

There were many dramatic events at the jamboree, in fact the whole affair was one of the most dramatic events of the year. The many different church services, Lutheran services included, proved that in a free country people can worship according to the dictates of their conscience without fear as our founding fathers did.

The jamboree closed officially with a candlelight ceremony in the vast natural amphitheater. Tiny flames from more than 50,000 candles cast a magic light over the historic countryside. This was the moment all scouts and scouters were waiting f Here before the altar of scouting hearts beat as one and world pe seemed just a little nearer th before.

There was life and gaiety all arou as scouts completed last-minute pr arations for the homeward trek a hurried visits to new-found frie from all parts of the world.

To most of these scouts the ja boree was the greatest experience their young lives. The jamboree last only 10 days, but it was long enou to transform the lives of most of th for the better.

Let's take off our collective hats scouting and go to work to prov more scouting opportunities for m boys.

A Lutheran First

The first Protestant orphanage in American colonies was at Ebenezer, Geor built in 1737 by the Salzburg Lutherans w had settled there.

A Report on Scouting

By Howard L. Logan

The annual meeting of the National Council of the Boy Scouts of America is a significant meeting. Of course there is a large number of scout executives in evidence, beginning with Chief Scout Executive Arthur A. Schuck. Not only are there professional scouters present, but a much larger group is the volunteer adult leaders. This year the meeting was held at the Sheraton Hotel in Philadelphia. U.L.C.A. Brotherhood Scout Director Aubrey Mauney and Executive Secretary Logan attended the conclave. It is interesting to note the outstanding adult volunteer leadership being given to the scouting movement. Men like Thomas J. Watson, Jr., president of I.B.M., Leonard K. Roger Firestone of the Firestone Rubber Co.; Ezra Taft Benson, secretary of agriculture in President Eisenhower's cabinet; and the president, Kenneth Bechtel, one of the world's largest contractors.

General Reports

A beautifully designed booklet condensing the reports made it possible to follow the visually presented reports with a narrator. Some information contained in the reports included the following:

1. One out of every two boys in America during their scout-age years is reached by the scouting movement.

2. More than 26 million Americans have been scouts.

3. In the last ten years the number of scouts has doubled.

4. More than one million adult leaders were involved.

5. There were 111,000 units in Cubs, Scouts and Explorers.

6. More than 73,000 units were institutionally sponsored.

The program is one of fun and adventure. More than 52 million dollars are invested in scout camps. More than one-half million boys participated in camping in 1956. More than 15,000 boys achieved the rank of Eagle Scout. A new program, the 50 Miler Hike, was inaugurated and more than 14,000 boys qualified for the award which required a 50-mile hike in five days as well as a ten-hour conservation project. *Boy's Life*, the magazine for scouts, reaches more than one and a half million boys each month.

Religious Flavor

The report of Chief Scout Executive Schuck was a dynamic one. The concluding emphasis was a religious one. Director Schuck pleaded for increasing the religious content of the scouting program. He underlined the tremendous importance of reli-

gious life in the boys. The sincerity of his presentation could not be doubted by anyone present. Is the church and synagogue in the scouting movement? It certainly is! Protestant, Orthodox, Roman Catholic and Jew. Almost half of all institutionally sponsored scout troops are sponsored by the church. The Roman Catholic Church has 17 per cent of the church-sponsored units. The Methodist Church sponsors more than 11,000 units and is 20 per cent of the total sponsored by churches in America.

In the Lutheran family, including all church bodies in the U. S., there were at the year's end 4,667 units, including Cubs, Scouts and Explorers. The U.L.C.A. Brotherhood is attempting to determine the number in our church. We were 8.6 per cent of the whole. This was an increase of more than 400 units over 1955.

Church Awards

The general award for boys participating in a planned church-related program is the God and Country Award. Some years ago Lutherans established, with the approval of the Boy Scouts of America, their own award—Pro Deo et Patria. We are not the only group with our own awards program. In 1956 almost 6,500 awards were granted in Protestant churches. This was an increase of 1,700 over 1955. Again, the Methodists had the largest number. Th is to be expected as they are t largest Protestant body in Ameri In the three-year period, 1945-19 the Pro Deo et Patria award w granted to 535 boys. In one ye 1956, the same award was grant to 717 boys. In the same year, 19 only 32 boys earned the God a Country award. The Pro Deo et P ria award is growing. One discour ing note must be sounded—ma boys who apply for the Pro Deo Patria award never complete t requirements.

Scout Sunday is having an ev increasing observance through America. This increased interest w demonstrated by the sale of 1 million Sunday bulletins.

Personnel

There is great need in the sco ing movement for additional ad leadership, as well as professio scouters. In 1947 one execut served 1,040 boys and leaders. day he serves 1,552 boys and leade This can only be improved by adu volunteering and adults increasi their contributions through lo appeals for funds.

Conclusion

It is helpful to observe this gr movement in action. It is a wo while endeavor and one that we church men can honestly endorse.

This Problem Will Keep You Busy

You have 12 steel balls that are similar in size, but there is one that is heavier lighter than the other eleven, which weigh exactly the same. Determine which is the "o ball, and whether it is heavier or lighter, using a balance scale, and making **only th** weighings. It can be done, but don't expect it to be easy.

The answer will be given in an early issue.

News and Views From Headquarters

By Howard L. Logan

The executive committee of the U. L. C. A. Brotherhood met recently in Pittsburgh and took significant actions affecting the life of the men's auxiliary. Aubrey Mauney of North Carolina, first vice president, presided in the absence of President Bodie who was unable to attend because of an accident.

The auxiliary's executive committee determined to minimize the function of the administrative committee and increase the number of meetings of the executive group during a biennium. It voted to recommend the cut of the number of members on the administrative committee to three. This committee will meet less frequently and serve as an advisory group to the staff.

* * *

The report of the executive secretary revealed contacts with men in 33 synods in a fifteen-month period at congregational, conference and synodical meetings. A recommendation to provide men's groups with additional suggested programs was approved. A program of officer training in the coming years was adopted.

* * *

The executive committee approved the employment of an additional staff person and instructed its committee on nomination of staff personnel to present a nomination at the October meeting of the committee. This action is in harmony with the desires of the Kitchener Convention of The Brotherhood and the U.L.C.A. Commission on Organizational Strucure. One of the chief responsibilities of this additional staff person will be in the promotion of scouting.

* * *

The Rev. E. Dale Click, associate director of the U.L.C.A.'s Board of Social Missions, Department of Evangelism, attended the meeting to present a revised King's Men program of Worship in the Church and Home. A new manual incorporating new forms and aids for increasing church and home worship was adopted. An appropriation of $3,000 was approved from the Brotherhood's Honorary Life and In Memoriam fund. These materials will be sent to all pastors and Brotherhood leaders. Emphasis will be given this program in 1958. All materials and plans are being developed with the Department of Evangelism of our church.

* * *

Approval was given to the production of a filmstrip to be used in the promotion of men's groups in the congregation. This aid will be used by synodical and conference extension committees. It is expected to be ready next year. LUTHERAN MEN, the magazine of our auxiliary, will be improved as a result of a survey to be made among a cross section of its readers. After the results of the survey are tabulated, changes will be made accordingly.

* * *

A budget for 1958 of $51,000 was approved for submission to the Pittsburgh Convention. This budget includes funds for an expanded program and recognizes a smaller appropriation from the church. The program for the 1957 convention was approved in detail.

* * *

Synodical Presidents Meet

Following the meeting of the executive committee a conference was held with presidents of synodical Brotherhoods. Also invited were the presidents of synods or their representatives. All areas east of the Mississippi and the South were represented. The purpose of the meeting was to lay before this group of key leaders long-range plans for men's work in the United Lutheran Church.

The plans were presented, centering around two basic aims:

1. Strengthening the relation of each man's faith to his work and witness.

2. Increasing each man's effective service to his congregation and the church-at-large.

These objectives can be attained in part by the active participation of our men in a congregational me organization, through a program *Christian education, service fellowship.*

Specifically U.L.C.A. auxili planning is needed to assist in complishing these aims:

1. Concentration of efforts for se ice in scouting, evangelism a stewardship.

2. Introduction of new elements the program.

3. Provision of greater service synodical and congregational uni

4. Increased strength for the ganization, structurally.

5. A substantially increased nancial income through increas memberships.

These long-range plans were giv general approval by the key leade from the synods. This document w become the basic instrument for t further development of our progra for men. Those in attendance f that both these meetings were great significance to the forwa progress of the men's auxiliary the United Lutheran Church America.

* * *

Coming Conventions

A number of synodical Brothe hood conventions are scheduled f the coming months. We list tho we have received information abou

Pittsburgh—Sept. 6-8.

Central States—Sept. 26.

Ohio—Sept. 28 (organizing mee ing).

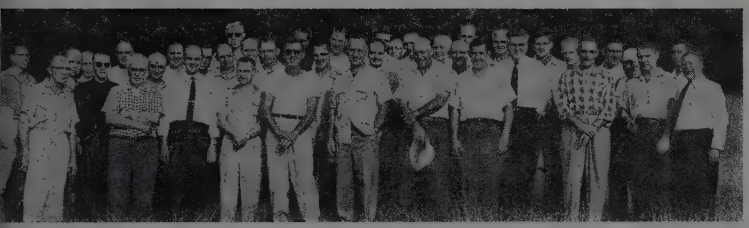
Indiana—Oct. 12-13.

Ministerium of Penna.—Nov. 2.

West Virginia—Nov. 2-3.

Central Penna.—Nov. 9.

Have we missed any?



46 from 14 Congregations At Lutheran Laymen Retreat

Forty-six men including 10 pas-rs, representing 14 congregations the Pottsville Conference (Penn-lvania), attended the first annual treat for laymen sponsored by the nference Brotherhood, at Camp isatin.

The highlight of the retreat was address at the vesper service by e Rev. Dr. Russell W. Stine, profes-r of philosophy at Muhlenberg llege, Allentown. The theme of his lk was "What is Man?"

Registration was conducted from to 2 p.m., with afternoon devotions ginning thereafter. The Rev. John W. Schwalm of Zion Church, Miners-ville, conducted the devotions, and the Rev. Lawrence L. Hand, Zion Church, Ashland, delivered the after-noon address. During the program Ralph Kaufman of Jacob's Lutheran Church, Pine Grove, was presented with the Pro Deo et Patria award.

The vespers were conducted by the Rev. John D. Keener of the Line Mountain Parish.

Officers of the Pottsville Confer-ence Brotherhood are: William Greg-ory, Port Carbon, president; Lester Schock, Barnesville, vice-president; Lloyd Underkoffler, Schuylkill Ha-ven, secretary, and Howard Harden-stine, Pine Grove, treasurer.

St. Luke's Brotherhood, Cu-hoga Falls, Ohio, believes in ving service projects to keep in-rest alive. In the past year this en's group has sponsored a Scout oop, father-and-sons banquets, dies' night and family picnic. They onsored a coffee hour after the Len-n services, for new members. During e LEM in their congregation, the en were active in adding 79 new embers to the church rolls. Mark Blank is president.

●

Shades Valley Lutheran Broth-hood, Birmingham, Ala., had their first dinner meeting and it was so successful that future dinner meet-ings have been planned. Former Vice President David Blomstrom of At-lanta was the speaker at one of the best turn-outs in recent history. Thus reports Ted Rinker.

●

Central District, North Caro-lina Brotherhood, was the winner of the first quarter attendance award, with 284 members present for their meeting. The award was presented by Synod President Dewey Arndt. Congregational Brotherhoods which reported an increase were: Mt. Her-

mon, Concord; Holy Trinity, Chapel Hill: Grace, Thomasville; Philadelphia, Dallas; St. Luke's, Bear Poplar, and Messiah, Hickory.

●

St. Timothy's Brotherhood, Albuquerque, N. M., (This is the one written up in the May issue of LUTHERAN MEN) listened to a report of the Rocky Mt. Synod Brotherhood retreat as well as a report of the synod meeting recently. C. A. Barnhart was the reporter the meeting.

●

Washington District, Maryla Synod Brotherhood, is making the arrangements for the synod Brotherhood retreat to be held Gettysburg. President Bill Ward l over-all leadership with each of eleven groups responsible for vari phases of the retreat. The theme w Be A King's Man.

Pro Deo et Patria Award Presentation

Presentation of the Pro Deo et Patria Award was made by the Rev. Eldred K. Stauf in Friedens Lutheran Church, Myerstown, Pa., to First Class Scout Arthur D. Heilman on June 16.

Left to right: David Grumbine, Explorer advisor; Arthur; Pastor Stauffer; Mrs. Art D. Heilman and Arthur D. Heilman, the parents.

More Power To You (A Teen Guide to Self-Understanding). By John and Dorathea Crawford. Muhlenberg Press. $2.50. 144 pages.

This book attempts to answer the questions teen-agers today ask themselves. The aim to "boost insight and self-understanding" is fulfilled through diagrams, tables, illustrations and self-quizzes. The style is intended to appeal to teen-agers by using the "jargon" widely believed to be their own.

"Practical psychology" brought down to a young person's level, though, can be brought down so low as only to touch on the subject, and so defeats its true purpose. Nevertheless, the authors are to be commended for not attempting to set down answers and claiming them to be infallible—a fault of many books advising adolescents.

The topics that are touched upon—s discipline, the management of desires, right values in life—generally **are** probl that beset the teen-ager, and this book d an excellent job of clearing up that mud feeling an adolescent gets as a result his insecurity. The book effects no metam phosis within the reader, but the auth clearly outline the need for the kind of t thinking which will bring about a chan

The biggest accomplishment of the b is the way it airs common teen-age proble and gives young people the feeling that t are not alone with their desires and feeli of guilt and indecisiveness.

Nancy F. Moh

PROPOSED CONSTITUTION
UNITED LUTHERAN CHURCH MEN
THE UNITED LUTHERAN CHURCH IN AMERICA

Article I. — NAME

This organization shall be the men's auxiliary established under the authority The United Lutheran Church in America and shall be known as "United Lutheran urch Men," (U.L.C.M.).

Article II. — OBJECTIVES

The objectives of this organization as an auxiliary of the church shall be:

EVANGELIZE

(1) Win the unsaved for Christ and bring back the lapsed members.
(2) Deepen and encourage the spiritual and intellectual life of men.
(3) Increase attendance at church services.

EDUCATE

(4) Foster an intelligent and appreciative understanding of the whole work of the whole church.

ENERGIZE

(5) Promote Christian fellowship — locally, nationally, and internationally.
(6) Encourage men of the various Lutheran bodies to draw closer together in understanding and co-operation.
(7) Stimulate the practice of stewardship of time, talents, and money.
(8) Strengthen the home so that it may be a real school for Christian living.
(9) Promote a Christ-centered, experience-centered, and guided boys' work program, including Scouting.
(10) Encourage men as Christian citizens to exert an individual and collective Christian influence in the community, and to participate actively in the affairs of government.

Article III. — MEMBERSHIP

The membership of this organization shall consist of synodical units estab- ned in constituent synods of The United Lutheran Church in America.

Article IV. — POWERS, DUTIES, FUNCTIONS AND LIMITATIONS

Section 1. This organization shall have such powers, duties, functions and itations as are prescribed for its auxiliaries by the Constitution and By-Laws The United Lutheran Church in America and its provisions governing auxiliary ganizations.

Section 2. It shall encourage and assist congregational, conference/district and odical men's groups affiliated with this organization or its constituent units. It ll cultivate co-operation in promoting the interests of The United Lutheran urch in America and in the fulfilling of its own objectives.

Article V. — CONVENTIONS

Section 1. Conventions of duly elected delegates representing constituent syn- cal units shall be held at least biennially at such times and places as may be ermined by the Executive Committee. Special Conventions shall be provided by By-Laws.

Section 2. The number of delegates necessary to constitute a quorum shall defined in the By-Laws.

Section 3. Synodical units shall be entitled to representation in the Conven- n in such ratio as may be determined by the By-Laws.

Article VI. — OFFICERS

Section 1. The officers of United Lutheran Church Men shall be a President, First Vice-President, a Second Vice-President, a Third Vice-President, a Secretary d a Treasurer, whose duties shall be such as usually pertain to the respective ices. They shall be elected by ballot at the regular convention and serve for ch periods as may be determined by the By-Laws. Vacancies shall be filled ad erim by Special Conventions or the Executive Committee.

Section 2. The officers of United Lutheran Church Men shall be the officers its Executive Committee.

Article VII. — EXECUTIVE COMMITTEE

Section 1. The Executive Committee shall consist of the officers of United

Lutheran Church Men and ten other members elected by ballot by the Conve for terms fixed by the By-Laws.

Section 2. The Executive Committee shall conduct the affairs of United L eran Church Men between conventions.

Article VIII. — STAFF: COMPENSATION

The Executive Committee shall have the power to elect an Executive S tary and other staff members as may be required to organize and maintain work authorized by the Convention. The terms of employment and salaries of staff members shall be fixed by the Executive Committee. The salaries shal paid from the general funds of the organization.

Article IX. — AMENDMENTS

This constitution may be amended by a two-thirds vote of the delegates pr and voting at any Convention, provided, however, that notice of such amend shall be given in writing at a previous regular convention and the same publi in the official periodical of United Lutheran Church Men. Amendments to Constitution and its By-Laws shall not become effective until approved by Executive Board of The United Lutheran Church in America.

BY-LAWS

Article I. — MEMBERSHIP

The *membership* of this organization shall consist of:

Synodical Units established in constituent Synods of The United Luth Church in America.

(a) which have approved and adopted the objectives of United Luth Church Men as stated in Article II of the Constitution.

(b) whose Constitutions have been approved by the Executive Comm of United Lutheran Church Men.

(c) which have been admitted into membership in United Lutheran Ch Men by vote of a convention.

(d) which shall contribute to the Treasury of this organization as requ elsewhere in these By-Laws.

Article II. — POWERS, DUTIES, FUNCTIONS AND LIMITATIONS

United Lutheran Church Men, subject to the approval of the Executive B of The United Lutheran Church in America, shall have authority:

Section 1. To prepare, publish and distribute:

(a) such literature as will develop a saving knowledge of God's W and give men adequate knowledge of the objectives and organization of Un Lutheran Church Men and promote interest in the whole program of The Un Lutheran Church in America.

(b) monthly topics and program with appropriate comments and sug tions for use.

(c) an official periodical.

(d) model constitutions for congregational units and other necessary erature. No literature shall be published which is not in accord with the p of The United Lutheran Church in America or is contrary to the spirit of its stitution and By-Laws.

Section 2. To carry out such special programs and projects for The Un Lutheran Church in America as may from time to time be assigned to this org zation or undertaken by it in behalf of the Church and with its consent or of its Executive Board.

Section 3. To establish a central office or headquarters, and create such mittees and agencies as may be necessary to carry on its work.

Section 4. To receive and disburse funds for its work.

Section 5. To affiliate with causes or movements outside of The United Luth Church in America subject to the consent of the Church or its Executive Boar

Article III. — CONVENTIONS

Section 1. Special conventions shall be called by the President at the req of the Executive Committee adopted by two-thirds of the members or at the req of the Presidents of a majority of the constituent synodical units. Notice ther together with a clear statement of the objective and purpose of each special vention shall be given by the Secretary to the members of the Executive Com

tee, the Presidents of synodical units and the Secretary of The United Lutheran Chruch in America, at least sixty days in advance and published in "THE LUTHERAN" and "LUTHERAN MEN" at least thirty days in advance of said convention.

Section 2. The official delegates present representing a majority of the synodical units shall constitute a quorum for special conventions.

Section 3. The presence of seventy-five official delegates shall constitute a quorum at any regular convention.

Section 4. Detailed arrangements for conventions of United Lutheran Church Men shall be made by the Executive Secretary under the general supervision of the Executive Committee.

Section 5. A program, including a tentative order of business, shall be prepared by the Executive Committee for each regular convention and published in "LUTHERAN MEN" in advance of the convention.

Section 6. In order to facilitate business, a Committee on Reference and Counsel shall be appointed by the President prior to the opening session of each convention to which resolutions, papers, requests for hearing of representatives, etc., not provided for in the published order of business, shall be referred before being presented to the convention.

Article IV. — DELEGATES

Section 1. The delegates to the Convention shall consist of the officers and members of the Executive Committee of United Lutheran Church Men, and one delegate for each 50 members or major fraction thereof in each Synodical unit. Each active Synodical unit shall be entitled to at least two delegates.

Section 2. The Presidents of Synodical units are expected to forward a list of the delegates and alternates together with the registration fee for each, to the Executive Secretary of United Lutheran Church Men at least thirty days before the meeting.

Article V. — ELECTIONS

Section 1. The President, with approval of the Executive Committee, shall appoint a Nominating Committee of nine members for each convention which shall present one nomination for each position to be filled. Nominations from the floor of the convention shall be in order. A majority of all votes cast shall be required for election.

Section 2. At the beginning of every regular convention, the President shall appoint tellers to conduct the election of officers and of the Executive Committee.

Article VI. — FINANCES

To meet the expense of the executive, administrative and promotional work of United Lutheran Church Men, every constituent Synodical unit shall make contributions annually to the treasury of United Lutheran Church Men in proportion to the membership of its congregational units as reported on January 1 of each year, at a rate to be determined at preceding conventions.

Article VII. — OFFICERS - EXECUTIVE SECRETARY

Section 1. The officers of United Lutheran Church Men shall serve for a term of two years or until their successors are elected. These officers shall not be eligible for election to more than one successive term.

Section 2. The President shall preside at all sessions of the Convention and of the Executive and Administrative Committees; shall see that the constitution is complied with and resolutions carried out; shall appoint committees for whose appointment no other provision is made and shall notify the members of the Executive Committee of such appointments; and shall discharge such other duties as are delegated to him by the Convention or that usually pertain to his office.

Section 3. The Secretary shall keep a record of the proceedings of all conventions of this organization, the Executive Committee and the Administrative Committee; he shall send a copy of the minutes of the meetings of the Administrative Committee to each member of the Executive Committee, and a copy of the minutes of the Executive Committee to each member of the Executive Board of The United Lutheran Church in America.

Section 4. The Treasurer shall receive and disburse all monies, keep an account of all his transactions and submit a report of the same to each regular convention, to special conventions as requested, to each meeting of the Executive Committee and of the Administrative Committee, and semi-annually to the mem-

bers of the Executive Committee, if there has been no meeting of that committ during such semi-annual period. He shall be required to give corporate surety such amount as shall be determined by the Executive Committee.

Section 5. The Executive Secretary shall be the chief executive of the orga zation. He and the President shall work in close co-ordination. His work sh be supervised by the Executive Committee. He shall carry out the policies of t organization and interpret its program to the staff, to the constituent units of t organization, and to the Boards of The United Lutheran Church in America.

Article VIII. — EXECUTIVE COMMITTEE

Section 1. At least two members of the Executive Committee elected at ea convention shall be clergymen.

Section 2. The members, not officers, shall be elected by ballot by the C vention for a term of four years. They shall not be eligible for election to a s cessive term.

Section 3. The Executive Committee, as representing United Lutheran Chur Men between conventions, shall hold at least two meetings in each biennium a shall have the right to meet more frequently if the necessity of the work deman Expenses of the members shall be paid from the treasury.

Section 4. The Executive Committee may appoint such committees and en such necessary legislation as circumstances may demand, subject to ratification the next convention of United Lutheran Church Men. It shall prepare and p sent to the convention a Budget for the following biennium.

Section 5. The Executive Committee shall elect an Executive Secretary a such other agents or employees as may be required and determine their compen tion. Such appointees may not serve as voting members of the Executive Committ

Section 6. The Executive Committee shall fill vacancies which occur in membership until the next convention of United Lutheran Church Men.

Section 7. The Executive Committee shall prepare and present a written port to the convention of United Lutheran Church Men, and, in its behalf, sh forward to the Secretary of The United Lutheran Church in America a comp hensive biennial report at least two months prior to each convention of The Unit Lutheran Church in America. This report should include an audited financ statement for two preceding years and the proposed budget of United Luther Church Men for the following year.

Section 8. To facilitate the Administrative work of United Lutheran Chur Men, the President with approval of the Executive Committee, shall design seven of its members as an Administrative Committee. The President, Secreta and Treasurer shall be three members thereof.

Section 9. If a member of the Executive Committee ceases to be an acti member of a synod or a congregation of a constituent synod of The United Luther Church in America, his office shall at once become vacant.

Section 10. If a member of the Executive Committee fails to attend, with excuse, two successive meetings, his office shall at once become vacant.

Article IX. — ADMINISTRATIVE COMMITTEE

Section 1. The Administrative Committee shall meet as often as the wo demands. It may be convened at the call of the President or by its own resoluti

Section 2. Four members of the Administrative Committee shall constitu a quorum.

Section 3. Expenses of members of this committee in connection with du convened meetings shall be paid from the Treasury.

Article X. — FISCAL YEAR

The fiscal year shall be the calendar year.

Article XI. — RULES OF ORDER

Roberts Rules of Order, latest edition, shall govern all questions of procedu and parliamentary law not provided for in the Constitution and By-Laws.

Article XII. — AMENDMENTS

Amendments to these By-Laws may be made at any convention of Unit Lutheran Church Men by a two-thirds vote of the members present and votin provided notice with the exact copy of such amendments be given to the conventi on the day previous to their adoption.

North Carolina Brotherhood onsored its sixth annual Scout re- at at Lutherridge recently. This is unique program for the Scouts of e church-sponsored Scout troops. ore than 350 boys attend each year. ubrey Mauney, U.L.C.A. director scouting, is active in this project.

●

Michigan Synod Brotherhood onsored its seventh annual retreat Gun Lake recently. The chief mphasis of the program was on the ctor Project. The theme most ap- opriately was, "We Give Thee But ine Own." Wilber Moehring is the esident.

●

Topic

(continued from page 13)

How Creeds Help

But this makes Christian faith as de as human experience. It means at I must try to relate all my think- g to what the gospel has taught me think. It means that the Gospel s something to say about how I ink of all creation, of all history, all human activity in society. What all I think of my fellow men, and the work of God in the church of rious times and places?

Of course, I might myself not have ne or talent or opportunity to study these questions. But other men d women have done so. Other men d women have tried to relate their ith to their vocations and duties.

Can we, as Christians, agree on e statement of what we believe out all these things? We have und Christ. We have found each her in the church. Can we as a urch tell others, who do not know have not found Christ, how we ok upon these great problems of man existence?

YOU CAN PUBLISH YOUR BOOK
Free brochure tells how we published 2000 books for authors. Free editorial appraisal. Write Dept TM 9
EXPOSITION PRESS / 386 4th Ave., N.Y. 16

THE FAMILY WORSHIPS TOGETHER
By Catherine Herzel
Unusual book of daily devotions told in story form for families with children 10 and under. Meditations include a daily Bible reading, Scripture reference and a prayer.
$1.75 at all book stores
MUHLENBERG PRESS
Philadelphia

The result is that at various times in history Christians have put into written form what their Christian experience had led them to think. We call these documents creeds or confessions of faith. They are not themselves holy scripture, but they tell us how Christians have interpreted the scriptures in the light of the history of humanity.

The oldest of these creeds is the one which was formulated at Nicaea in A.D. 325. It is called the Nicene Creed. We know the so-called Apostles' Creed better, because it is shorter and more often used. This, too, is very old and its contents go back to the beginning of the church. A third creed bears the name of Athanasius.

The word "creed" comes from the Latin word *credo* — I believe. The creed is the statement of Christians who herein declare what they believe over against some contrary assertion.

A PRIEST SPEAKS HIS MIND
By The Rev. W. E. R. O'Gorman
Widely reviewed — dynamic
"...another Catholic priest turned Protestant book—always of interest—tells of abuses he saw—his efforts to correct—long letter of protest and resignation to Vatican—reminds one of course Luther took—it reveals a soul in turmoil, and the man is worth hearing..." —BOOK NEWS LETTER, **Augsburg Publishing House**
"Full of information concerning the Roman Catholic Church—in the 29 chapters such information is given that is not often seen—should be in hands of every Protestant—be distributed among Catholics.
—**Standard Publishing House**
"There is much in the book—enough to sound a nationwide alarmclock—to awaken sleeping American democracy."
—**The Churchman, Feb. 1, 1957**
190 pages, $2.25 postpaid
Order from author: P.O. Box 1053, Glendale 5, California, or from
United Lutheran Publication House

The early Christians had to defend their faith against those who believed otherwise. In order to keep clear what the Christian did believe it was necessary to say, for instance, that "I believe in God the Creator of heaven and earth," for some had asserted that God did not create the world. Some did not believe that Christ was the Son of God, therefore the church explicitly stated its faith in the words of the Nicene Creed. In opposition to those who taught that there was no resurrection, the creed definitely affirmed the resurrection of the body.

These were not vague guesses. They were what Christians declared to be the teaching of scripture. Christians preferred the authority of the scripture to the opinions of individuals, however learned, who speculated by themselves. Christ became for the Christian the supreme authority. God's Word was held to be a safer guide than the words of men who put forth their private ideas.

We hold to the creeds because they are based on scripture. We use the creeds because they help us to w off error or false teachings.

We cannot avoid putting into w what we belive if we are to n known our Christian faith. If w not use the ancient creeds we s have to make our own, and this hardly be done for any large par the church. For a creed is not an dividual opinion, but a comm statement of a community of lievers. The creeds we have n tioned are called ecumenical cre because they were adopted by representatives of the church of period.

Later Confessions

Since the church is composed human members it is subject to t errors and weaknesses. Men o depart from the lordship of Ch who is the head of the church.

Sometimes in the singing of a ch or the playing of an orchestra i necessary to stop and get true p again. There have been times in history of the church when refor tions have been required to bring teachings and practices back agai the norm of the Word of God. S was the case in the 16th Centu Luther established no new chu He recalled the clergy and people the true standard of the Christ faith—the Word in the Bible.

Out of the Lutheran Reformat came a series of documents wh explained the faith with reference those errors and abuses which h crept into the church over ma centuries and which the church to that time had not been able correct. The most influential of th writings was Luther's Small Ca chism. It is a good example of wh we mean by a "confessional writin

f the Lutheran Church. For the atechism is not something new, eyond scripture, but an attempt to ut into a few clear paragraphs the entral teachings of the Christian ith.

Other longer writings grew out of ie Reformation controversies. Great pics such as justification by faith, ie relationship of faith and good orks, the meaning of the sacra ents, the place of the clergy and of ie laity, were treated by theologians a manner that made it possible for ifferent parts of the church to come gether in concord. The book which ntains these writings, such as the ugsburg Confession, the Apology Defence) of the Augsburg Con ssion, the Small and the Large Cate isms, is called the Book of Con rd. The Lutheran Church is identi ed as the church which has tried to swer some of the most profound ligious questions in these writings.

Similarly, in other areas of Chris ndom, members of churches drew their statements of faith over gainst the medieval, Roman Church, d with reference to problems which vided the Protestant churches. The estminster Confession became the sis of the Presbyterian Church. The hirty-Nine Articles were a confes onal standard of the Episcopal hurch. The Heidelberg Catechism mpeted with Luther's Catechism many lands of the Reformation.

These writings are the words of eologians, who have tried to explain e biblical doctrines. A layman may el that he is as a small boat on a ide sea in this theological discus on. He need not feel that he must ow all these writings. But if he be ns to think through the statements of the creeds he will find himself, willingly or unwillingly, thrown into exactly these problems of human thought and interpretation which the theologians of the confessions wrestled with. He can be assured that

FELEMBE

By Jens Larsen

A novel set in Liberia by the author of the popular *10,000 Tom-Toms.*

From Manhattan to Liberia was a big jump. Wealthy Evelyn Stuart was traveling with her parents in order to forget a broken engagement. But that wasn't all that happened at the rubber plantation. Interwoven into this vivid tale are striking scenes such as the secret ritual burial of a tribal chief, the invasion of the driver ants and research on relapsing fever.

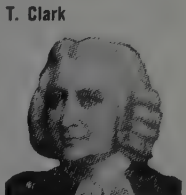
$3.50 at all book stores

MUHLENBERG PRESS
Philadelphia

CHARLES WESLEY

Singer of the Evangelical Revival

by Elmer T. Clark



This little book is offered on the 250th anniversary of Charles Wesley, whose Bible centered hymns are known and loved around the world. One of the greatest hymn writers of all time, Charles Wesley still imparts a spiritual inspiration to human hearts.

32 pages and cover. Single copies, 15¢; ten or more, 10¢ each; one hundred or more, 7¢ each. Order from

The Upper Room

The world's most widely used devotional guide

1908 Grand Avenue **Nashville, Tenn.**

Every Brotherhood officer
needs the
BROTHERHOOD HANDBOOK
Loose leaf, fully indexed, 175 pages of printed material.
Order from
The Brotherhood
231 Madison Ave., New York 16, N. Y.

Luther could write the Small Catechism only after long and hard work in many theological questions. He can be certain that the teaching of his church has not been lightly or easily arrived at.

What Christ is to Me

The Church of Christ is a community embracing all of life and all of humanity. When therefore I confess my faith, it must be a confession of what Christ is to me and what I believe he is to all the world. For Christ is greater than I. He supplies needs greater even than mine. He is my Lord, in my life, in this gene tion. But he has also been Lord all generations. I cannot meas him by my understanding alo Therefore I join with the church a confession that goes back to very first group of disciples and the source of all Christian faith. gether with all his people I join in declaration of faith and in prayer a in praise. These take me out of own small place and give me a pla in the great throng that worships his throne.

There is a vast difference betwe the individual who stands off by hi self and asserts, "This is the way see it," and the Christian who h learned his dependence on Christ a who in the fellowship of his peop has discovered a Christ whom I m not judge but who judges me. I ha found myself among the number those who have personally discover Jesus Christ as Lord and Saviou With them I lift my voice in pray and praise. Indeed one understan Christ and his church only in t

Brotherhood Directory

Officers

PRESIDENT — B. T. Bodie, 900 Wildwood Avenue, Columbia, S. C.
FIRST VICE PRESIDENT — Aubrey Mauney, East Gaston Street, Kings Mountain, N. C.
SECOND VICE PRESIDENT — J. H. Oetgen, 401 Georgia Savings Bank Building, Atlanta, G
THIRD VICE PRESIDENT — J. Russell Barley, 1040 Turnpike Street, Beaver, Pa.
SECRETARY — Eugene H. Kelchner, 4703 Sherwood Terrace, Merchantville 8, N. J.
TREASURER — William Shetlock, 22 South Fourth Street, Coplay, Pa.

Members-at-Large

Term expiring 1957:
Rev. Lester Utz, 94 South Fremont Avenue, Pittsburgh 2, Pa.
Irwin L. Bortner, 527 South 16th Street, Harrisburg, Pa.
M. R. Henniger, 1004 East 38th Street, Austin, Tex.

Term expiring 1959:
Rev. Phares G. Beer, D. D., 708 St. John Street, Allentown, Pa.
E. A. Anderson, 703 Crest View Drive, Washington, Ill.
G. Dewey Arndt, P. O. Box 1004, Raleigh, N. C.

Term expiring 1961:
Rev. Franklin L. Jensen, 16 John Street, East, Waterloo, Ontario, Canada.
Merwyn C. Fuss, 316 East Baltimore Street, Taneytown, Md.
Dr. Hans Treuenfels, 217 West Rocks Road, Norwalk, Conn.

titude of worship. He is not found the conclusion of an argument. He found as a Person who has called to be a part of his company.

As long as we hold ourselves to the hrist of Scripture we can thank ose theologians who have tried to y clearly and simply what he means the life of the created universe. We n test the claim of the confessions interpret the Word and answer uestions of men in history. We can in gladly in the words of the creed hich point us to him and help us find him in the Gospel where he veals himself.

Our Sunday Liturgy

One form of confession of faith is ir Sunday liturgy. Here we join ith the congregation in an affirmaon of the faith which we share with e multitudes who have confessed hrist in former ages and who today itness to him across the world. To derstand all the elements of this orship fully requires a life of regur participation in the weekly serve and in the communion liturgy. or here we confess our faith in oken word and song, in confession sins, in praise, in the hearing of e Word, in prayer, in adoration, in anksgiving. A layman who truly orships in the liturgy is already ell on the way to a real theological ducation.

To The Leader

It is suggested that each man in atndance be given a copy of the folwing "Test for the Lutheran Layan" and be asked to answer each uestion by marking "True" or False." Then the leader should take ch question in turn and discuss it ith the aim of reaching agreement the answers. In the course of the

NOWILTEX COLLARS

Never Need Laundering!

Fresh as Linen — Outwear Linen

These are the advantages of our waterproofed collars. When soiled wipe clean with cold water and soap—then dry. Always fresh and new looking. Approved and recommended by laymen and the Religious throughout the world. For greater comfort, economy, convenience, wear "NOWILTEX". Ask your Church Goods Dealer or write us for literature.

THE PARSONS & PARSONS CO.
Est. 1879
Dept. L, 413 Huron Rd.,
Cleveland 15, Ohio

Sexton
Quality Foods

Sexton Quality Foods are enjoyed by millions of people. Established 74 years, Sexton is America's greatest food service for restaurants, hotels, hospitals, schools, transportation lines. Sexton serves over 60,000 establishments from coast to coast. Sexton warehouses are nation wide—insuring prompt deliveries. Treat your family to a restaurant meal soon! Ask for Sexton's Tea.

Sexton Quality Foods

Guaranteed by Good Housekeeping

John Sexton & Co., Chicago

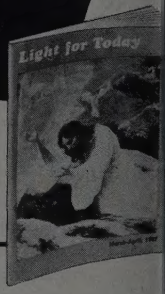
MONTHLY DEVOTIONAL GUIDE FOR CHURCH GROUPS • FAMILY • FRIENDS • THE SICK • PERSONAL MEDITATIONS

Each issue by a different author, chosen from the ablest devotional writers of The United Lutheran Church.

LIGHT FOR TODAY

DAILY DEVOTIONS

Each page contains Scripture reading, brief prayer and a prepared meditation for the day



Single copies **10c**
1 Year subscription . . . **40c** (in Canada **50c**)
10 or more yearly subscriptions to one address . . . each **30c** (in Canada **33c**)

Address requests to LIGHT FOR TODAY
1228 Spruce St., Philadelphia 7, Penna.

POCKET SIZE

discussion reference can be made to the material in the topic, so that by the end of the session most of the material in the topic will have been cited.

A Test for the Lutheran Layman

1. The Augsburg Confession is the commonly accepted statement of faith in Lutheran Churches. *True* or *False*

2. Which of the following topics are treated in Luther's Catechism? A) Prayer. B) Church government. C) The Creed. D) The Commandments. E) Marriage. F) Baptism. G) Ordination. H) The Lord's Supper.

3. We need no other authority for the teachings of the church than the fact that the church has formulated them. *True* or *False*

4. The church can require acceptance of doctrines not in Scripture. *True* or *False*

5. In order to exist as a chu body it is necessary to have a defin statement of faith. *True* or *False*

6. The Apostles' Creed is a br summary of the apostolic teaching the New Testament. *True* or *Fal*

7. One can be a good enou Christian without belonging to a church. *True* or *False*

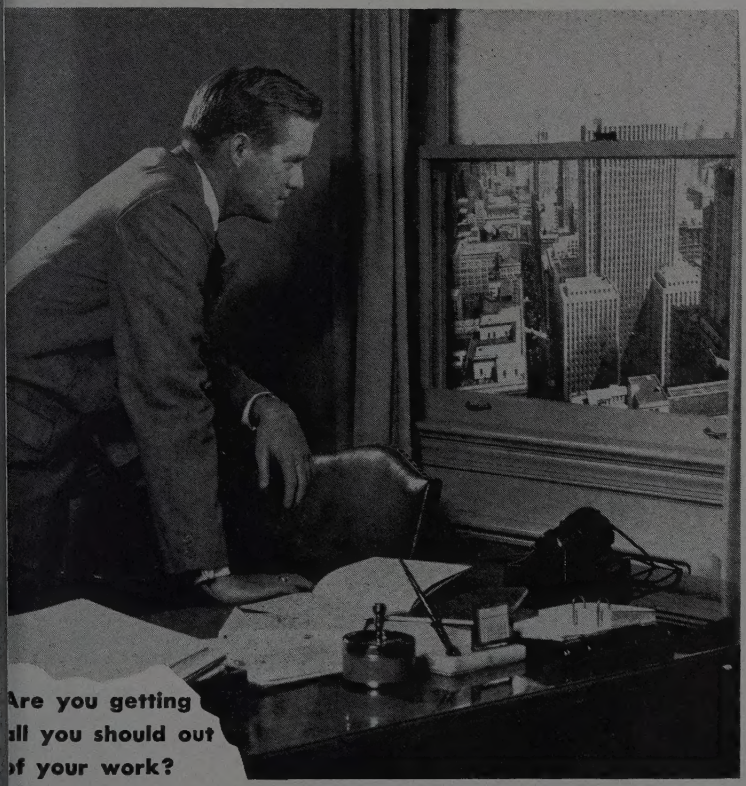
8. Acceptance of the confessions the church takes away from an dividual's Christian liberty. *Tr* or *False*

9. Participation in worship is confession of one's faith. *True* *False*

10. It does not matter what believes as long as one's life is right. *True* or *False*

Answers to Test

1) True. 2) A, C, D, F, H. False. 4) False. 5) True. 6) Tr 7) False, 8) False. 9) True. 1 False.



Life insurance may be able to secure you a promotion!

Many people worry about financial security for themselves and their families. They save, but much more slowly than they believe they should. The strain affects business relationships.

Then life insurance steps in and the situation changes — quickly. Men and women think more clearly, work harder, and produce more than ever before. The strain is gone.

Life insurance can make your day-to-day living a lot happier. Think about it. Then talk it over with your Lutheran Mutual agent. Write us for the name of your nearest representative.

Lutheran Mutual

An Old Line Company -- and it does make a difference!

LIFE INSURANCE COMPANY

Home Office • Waverly, Iowa

COMP.
PACIFIC LUTH.THEO.
2770 MARIN AVE.
BERKELEY 8, CALIF.

For the father whose family's future comes fir

Lutheran Brotherhood's

Brotherhood Provider

- "Economy-size" plan which offers at least $10,000 additional protection for your family

It's no secret! Today's high cost of living has greatly increased your family's requirements for adequate protection. To help keep pa with these mounting needs, LUTHERAN BROTHERHOOD offers its popular *Brotherhood Provider* – low cost, $10,000 minimum protection plan.

The savings possible because of the $10,000 minimum amount make premiums surprisingly low. And constantly-growing cash values, supplemer by generous dividends, build up fast... giving you an immediate source of cash for possible emergencies. *For instance, if you're a man of 3 you can buy the Brotherhood Provider at the rate of about 57c a day.* In less than sixteen years, the cash values plus accumulated dividends at today's rates *will equal the total amount of all the premiums you've paid*... and your family will have been protected for the full amount of the policy during the entire time!

Lutheran Brotherhood

our 40th year of conscientious service to Lutherans and to the Lutheran Church.

Put your family first! Get the entire story from your Lutheran Brotherhood representat or mail the coupon for further information.

Lutheran Brotherhood Dept.
701 Second Ave. So., Minneapolis 2, Minn.

Please furnish further information about this low-cost "economy-size" protection plan for my family.

Name_____

Address_____

City_____ Zone____ State_____

LIVING BENEFITS FOR LUTHERANS THROUGH LIFE INSURANC